17a

000 How tired he looked! His cheekbones protruding, his face yellow, nothing but rags on his emaciated body. And yet—his head was high and he looked straight ahead! He marched as a soldier past the reviewing stand. I was proud of him: he meant what he used to say in those good old days: "Don't be like reeds swaying in the wind. Be firm, be individual personalities!"

"Detained but a month ago, there he was marching past my window to Siberia. . . . He reeled. . . . His comrades quickly grasped him—and the professor marched again, with heavier steps. . . . The column disappeared in the growing dusk. . . .

"I waited by the window. The cursing and stray shots of soldiers died down. . . . I descended to the street and walked toward the railway depot—maybe I could see him once again—just to impart my farewell through eyes.

"But cruel Mongol faces blocked the approaches. I stopped—looked around. An old woman peered anxiously at the long train seen in the distance. A young woman with unshed tears stood nearby. . .

"Several MVD soldiers came forth and shouted to run for our lives. As they spoke, bullets ricocheted from the walls overhead. . . We ran. . . .

"I found myself climbing the stairs to the shrine of the Blessed Virgin of Aukros Vartai. I knelt and begged Our Lady to help us in our present misfortune. . . .

"Suddenly, as the train whistled, I heard singing from a distance. Our exiles were singing that great hymn of Lithuania: *"Dievas mūsų gelbėtojas ir stiprybė. . . ."* (God, our shelter and strength!)"

Economic Oppression

Latvia and Estonia had been subdued prior to 1948 and little resistance had been offered to the forcible collectivization. Lithuania suffered heavy blows throughout 1948, mostly due to the desperate resistance against collectivization and terror. A proud and stubborn people steeped in traditional sense of human dignity, self-respect, passion for their native soil, for Christianity, and despising the exhibitionist masters of the country—cannot be broken! THE LITHUANIANS WILL EITHER REGAIN THEIR FREEDOM—OR DIE TO THE LAST MAN! Living in individual homesteads or in kolkhozes, they will—unlike the Russians—sporadically rebel whenever the limit of their patience will be reached and their sense of dignity outraged. Russian sadism and cruelty will not affect the people's determination.

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423 In 1948, the life of independent farmers was not
652 easy. The land was nationalized. The norm of land parcels left to private "management" by former owners varied in the districts. Arable land was evaluated according to the scale of "third-class land," and a production equivalent of up to 30 hectares was left to private "exploitation." Where the land is of better grade, plots are smaller. Wherever the communists tagged a "people's enemy" classification on the owner, only 5 ha. of land were left.

Norms of compulsory levies "in nature" also vary. The quota is assessed per hectare, and the norm for persons with larger plots is greater per hectare than that levied on managers of smaller plots. A cow-owning urban dweller who does not own a single square foot of soil, must deliver 12 kilograms of butter annually to the state. Payment for "tax in nature" de-

3: Simutis S-4 (no date) 1942 RB5 Lithuanians RB5

neutrality toward Poland in the hour of distress during the German-Polish war. 648

On March 22, 1939, Germany, under the threat of invasion, forced Lithuania to surrender Klaipeda. After Poland collapsed in September, 1939, Soviet Russia seized Vilnius and, according to the Mutual Assistance Pact of October 10, 1939,[17] returned it to Lithuania together with 2,569 square miles of territory. On June 15, 1940, Soviet Russia, subsequent to its ultimatum, invaded and occupied Lithuania. 726 Almost exactly a year later, on June 23, 1941, the Lithuanians seized an opportunity to start a violent uprising against the Russians, but already the Germans were pouring in from the south and west. They overran Lithuania, dispersed the newly organized Lithuanian government, and started a new period of oppression, Nazi style.

THE POPULATION PATTERN

The Lithuanians were famous from ancient times for their physical health, strength, and vitality. Even today there is still a substantial percentage of elderly persons who have never taken medicine and have never been seriously ill. In general, Lithuanians are farm-loving people, industrious and peaceful. Being great individualists, the Lithuanians prefer to live on farms because it keeps them close 369 to nature and at the same time affords every man a greater chance of being "his own boss." The cities of Lithuania are therefore inhabited by minorities, mostly Jews. Even in present-day Lithuania, the towns do not show the real character of the nation, as the influx from the farms to the cities has never been strong enough to change the political, economic, and social conditions that have existed for several centuries. 1810

[17] See Appendix E for the text.

197 most closely related Slavic languages as is played by Gothic in a comparative presentation of the Germanic languages. Schleicher explains the antiquity of Lithuanian by the seclusion of the Lithuanian country folk from historical movements, and draws a parallel with Icelandic. (12) One of the

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12. Schleicher, Vergleichende Sprachgeschichte (1848) (cf. here the chapter on the "Zetazismus der litauischen Sprache"); and Die Sprachen Europas (1850).

best modern experts on the Lithuanian language, Prof. Bezzenberger, expresses himself similarly: "If one asks, however, whence it comes that Lithuanian has preserved until today such splendid features of antiquity. . .while all other Indo-European languages have in contrast long gone about in an unusually strong conservative trait in the Lithuanians." (13) Although for the

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13. Bezzenberger's reply to L. Brenner's essay, "Litauer und Preussen," Königsberger Hartungsche Zeitung, February 10, 1918. Cf. on this point in the same newspaper, on October 24, 1918, the reply of Dr. Herbert Krüger, "Griechen und Litauer": "Whether the division of the Indo-European languages into centum and satem languages, based on phonetic differences, also forms a good standard for the degree of relationship of the peoples concerned will be contested from many sides. It must be left to the work of specialists to decide whether only the general Indo-European relationship exists between the Lithuanians and the Greeks, or a somewhat closer relationship, which Herr Geheimrat Bezzenberger disputes. Before the assumed division there must have existed at one time a unified original people, and if, as even Herr Geheimrat Bezzenberger does, we no longer

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words as are connected with the sphere of smallness or emotion (tenderness, humor, contempt). The emotional values of the individual diminutive forms, aside from those that have become formalized, are usually quite varied and show all degrees from tenderest love to sharpest contempt. The former we see for example in the intimate forms for mother: mamelė, mamytė, mamutė, mamaitė, mamužėlė, motulė, etc. -- which can be reproduced in English only with "dear, good, beloved, tender, sweet little mother," i.e. with a whole string of adjectives. Other diminutive forms serve for the expression of the gruesome, peculiar, or bizarre, as for example the suffixes that we find with the word "devil", velnias--velniukas, velnykštis, velniukštis. Thus, too, the meaning of varliukštis (varlė "frog") could only be reproduced by "poor little frog." Perhaps this abundance of diminutive forms with many meanings is connected with the decline of the descriptive adjective in Lithuanian, so readily employed by the German language. In the intimate forms this connection, which as far as I know has not yet been pointed out, definitely exists, for it is precisely in this sphere that we meet the greatest abundance of distinguishing suffixes. The preference [181] of the Lithuanians for diminutives permits also the inference of a certain basic mental attitude, as C. Reisig expresses it: "If a language is rich in diminutive endings, a certain national character can be recognized in this fact: there is in this something friendly and jovial." (16)

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16. C. C. Reisig, Vorlesungen über lateinische Sprachwissenschaft (Berlin, 1881), Vol. I, p. 219. The remark quoted here agrees with the findings of W. Schmidt, who, proceeding from completely different viewpoints, in his work Sprachfamilien und Sprachenkreise der Erde ascribes on p. 464 the pushing ahead of the genitive to a naive, natural, spontaneous, warm way of thinking, while in the cooler, constructive, "logical" way of thinking the

113 192 ● 181 genitive follows, precisely because it expresses the differentia specifica, that which is later and comes after.

194 If from the form of the language we turn briefly to the character of the sounds, we find, as a very ancient phenomenon, a peculiar, swaying rhythm. As early as the middle of the last century this was for Leopold Arends, the inventor of stenography, /22/ his reason for working with the problem of speech modulation, i.e. with the so-called singing character of speech. It belongs to the features of the Lithuanian language that are incomprehensible for the foreigner who cannot learn it. In order, therefore, to give at least some idea of its nature, I quote from Vydūnas: "The Lithuanian language has a completely individual and for the present a unique character in regard to rhythm. It moves under tension from two parallel rhythms that work against each other simultaneously. The basic rhythm is that of the alternation of long and short sounds or syllables. In addition there is the alternation between higher and lower tones. And often the high tone falls on the short vowel in opposition to the force of the long, full sound; e.g. in individual words: sūnùs "son," ùpē "river." The tone wanders, however, in the various cases of most inflected words from one syllable to another . . .But the rhythm of tone has only a secondary significance. . .The language rather moves forward swaying like a song. For that reason, too, the richness of forms has been preserved until now. A very strong accent, particularly if it had become fixed in any special place, would probably have resulted in the wearing off of endings." (17)

[113] 17. W. St. Vydūnas, Litauen in Vergangenheit und Gegenwart (Tilsit, 1916), pp. 87-88.

Present-day linguistics points out that in

286 462 the woman. And perhaps it is due precisely to the artistic intuition and the more sensitive sense of color of the woman that her creations unfold a quite special richness in color and ornamentation in the fields of the small handicrafts. /Unnumbered page with illustration--Old Peasant Woodcut/

/145/ Chapter Four
The Spiritual Culture of the City

113 /Unnumbered note on Chapter Four/ A comprehensive presentation of the development of Lithuanian architecture does not so far exist. A brief sketch of the architecture of the seventeenth and eighteenth centuries is given by K. Jasenas in Vol. III, No. 5 of his Visuotinė meno istorija (General History of Art), where we also find practically the only information on Lithuanian castle structures. An appreciation of the architect Vl. Dubeneckis, the builder of the Vytautas Museum, the art school, the state theater, and other public buildings, is given by P. Galaunė in Vol. I of the almanac Prošvaistė (1937). In addition, the valuable monograph by the same author, Vilniaus meno mokykla, 1793-1831 (The Art School of Vilna) (Kaunas, 1928), should be mentioned. Also, the presentation of Lithuanian painting, sculpture, and music is so far limited to sketches and separate articles. (Cf. for example Galaunė, l'Art Lithuanien (1934); Jasenas, History of Art, III, 8, with carefully selected illustrations; etc.)

A. The Architecture

181 1. Historical Preliminaries

The investigation of the cultural elements of Lithuanian national life led us to the conclusion

181 that we have here a rounded-off and self-contained culture. Such a culture never originates through a random accumulation of human beings, but always through a nation. In our case this culture was a typical peasant culture.

369 565 162 563 A combination of the most varied historical circumstances, which cannot be gone into in this context, led to the result that the Lithuanian settling in villages and individual farms has found his way to the city only in most recent times and is beginning to imprint his own stamp on it.

The cultural upper class which determined the face of the Lithuanian city in the past centuries has changed in the course of time. Little is known concerning the city's earliest inhabitants.(1)

[113] 1. A. Bezzenberger, "Der Werdegang des litauischen Volkes," Vierteljahresschrift für Sozial-und Wirtschaftsgeschichte, 1915, Vol. XIII, No. 1, p. 26. "Cities existed only sparsely and, like Vilna, founded in 1321, has probably more foreign than Lithuanian inhabitants."

In the fourteenth century Grand Duke Gediminas summoned German artisans and tradesmen into the country. (2) There followed the Hanse, which had

[113] 2. On the history of the Hanse in Lithuania cf. Walther Stein, "Vom deutschen Kontor in Kowno," Hansische Geschichtsblätter, 1916, Vol. XXII, Nos. 1 and 2, as well as the references given there.

an office in Kaunas. About the same time the Jews made their entrance and completely changed the city picture. Confined to the border provinces by Russian legislation in later centuries they also /146/ gave their stamp to the Lithuanian provincial cities before the first World War. Accord-

11: League of Nations G-4 (no date) 1919 RB5 Lithuanians RB5

MONOGRAPH OF LITHUANIA

INTRODUCTION

175
101 The Lithuania of to-day is situated between East Prussia, Poland and Latvia. In the thirteenth, fourteenth and fifteenth centuries, Lithuania was an independent State which, having conquered vast stretches of White Russia and Ukraine, extended from the Baltic to the Black Sea; her civilisation was that of Western Europe. At the close of the fourteenth century, Lithuania established with Poland a personal union, which was subsequently converted into a real union. For centuries, the conditions governing her existence were the same as for Poland. With the partition of 1795, practically the whole of ethnographical Lithuania was annexed by Russia, which ruled the territory until 1915.

A vast region inhabited by a population of Lithuanian origin and extending westwards almost as far as Marienburg had been conquered by the Germans in the tenth and twelfth centuries.

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181 As long as Lithuania remained under the dominion of Russia, her economic and cultural level was conditioned by

p 5 [p. 4 is blank]

11:League of Nations G-4 (no date) 1939 RB5 Lithuanians RB5

this circumstance and remained inferior to that of the more progressive countries of Western Europe. Most of her peasant farmers, who were not released from serfdom until 1862-1865, were still living under the same conditions as in the Middle Ages. They owned narrow strips of land, practised the old three-year crop rotation, had common grazing land in a very neglected condition, bred only native stock and relied almost exclusively on cereal crops. Farming methods were thus very primitive and the farmer's income very small, while the houses were almost entirely of wood with thatched or wooden roofs.

Towards the end of the nineteenth century, intellectuals, who were still few in number, began to take an interest in rural life : they cut up part of the communal land to form separate farms, organised more paying forms of activity, carried on active propaganda for the improvement of rural dwellings and encouraged the introduction of more rational methods of work. Their efforts met invariably with systematic opposition from the Russian Government.

During the world war, Lithuania was for many months the scene of hostilities. From 1915 to the end of 1918, the Germans occupied the country, which was the victim of requisitions of all kinds and lost much of its wealth.

The Proclamation of Lithuanian independence was followed by a strong movement of national renaissance and rural reconstruction. The Government's task was a difficult one. Tremendous efforts were made to build up a country which was just emerging from war; farming methods were improved and land reform was instituted. Communal land was redistributed, undeveloped estates were broken up, new branches of agriculture were developed — dairying, pig-breeding, poultry-farming; numerous schools of agriculture were founded, such roads as existed were rebuilt, and new means of communication were opened. In a word, the farmer's life was to be reorganised on modern lines. True, not all these ideals have proved capable of fulfilment in so short a time; but great strides have been made, and present day agriculture in Lithuania differs profoundly from the pre-war conditions obtaining in that country.

* * *

Lithuania now consists in the main of small and medium-sized rural properties. A farm of 5 or 6 hectares provides an adequate livelihood for an average working farmer's family. An estate of 80 or 100 hectares is also regarded as a working peasant's farm, as it is generally run by the owner in person. Farms ranging from 5 to 100 hectares account for over 90 % of the agricultural land. Miniature farms up to 2 hectares represent only 0.44 % of the area under cultivation, which is all

1: Karutz--26 E-4 (no date) 1925 E1 Europe
Lithuanians RBS
Letts RB4

Le
113 der Letten /Wooden buildings and tools of the Letts/ (St. Petersburg, 1907) Part I and (1918) Part II.

/29: Illustrations./

/30/ The Lithuanians

I.

ooo 1. Bathroom, roof construction. 2. Peat drying under sheets of bark. 3. Dwelling on a foundation of field boulders. 4. Dwelling with a porch-like construction before the door. 5. Hand-operated mill. 6.-8. Musical instruments. 9. A granary transformed into a dwelling. 10. Zoche (hand plow with forked share). 11. Beehive made out of a hollow tree stem. 12, 17, 21. Types of wayside crosses. 13. Granary with roof arcade and large roof ridge. 14. Stringed zither made of an osier switch. 15. Shephard's trumpet made of wood, bark, and reed. 16. Holder for a burning pinewood splinter. 18. Wayside cross with shrines. 19. Farmyard surrounded by a wall, with wayside cross. 20. Cross with shrines in a graveyard.[1]

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• 181 The forests, with their many lakes and swamps, between the Baltic and the middle Dvina, from the upper Neman to Daugavpils, are accessible only with great difficulty and removed from the large communication routes. As a result they have preserved, in greater purity than is the case anywhere else, the culture and the language of a very ancient member of the European race. They are as little understood by the Germans as by the Slavs; they are as different from the Finns and their magically conditioned powers of the will as they are from the Germanic peoples and their restless thirst for conquest of the
Li physical world. On the other hand, in their religious organization they
144 are clearly oriented towards the western part of our continent. In all these characteristics the Lithuanians manifest themselves as the remnant of a pre-Germanic racial group that grew up in Europe. At one time it migrated from the west to its present-day territory, but it has
Li been settled there for thousands of years already. They may be the
142 "aestuarii" that Tacitus mentions as living east of the Germans. We encounter narrow, long faces, blue eyes, blond hair, and medium-
ooo sized, slender figures. They are industrious, peace-loving, and

[1] [For illustrations, see 1: Karutz, E1 Europe, cat. 316, p. 26a--Amh st]

● 181 They are industrious, peace-loving, and
unassuming people, described by ancient chroniclers as "rough but pious." Since time immemorial and ever spiritually attuned to nature, they have built their entire culture upon a natural basis. Like the Letts, who are related to them, they live to a great extent in a "wood age" which is very ancient but for that reason no less many-sided, skillful, and
342 sensible. The houses are made of wood; their foundation beams rest on the bare soil or on field boulders. The roof at one time probably consisted of spruce bark, as the covering sheets for the peat still do today; but now the roof is made of straw which is held on to the ridge by ridge rid
In front of the door there is usually placed a narrow porch with a gabled roof and with little benches to the right and to the left. Formerly the houses had only one room, smoking-room style, but now they usually have a tripartite division with entrance hall in the middle, and living room and bedroom to the right and the left of it. The floor consists of
352 a loam coating or of boarding. The furniture consists of wall benches, loose benches, well-carved solid chairs, a table, wall boards, and pine-
353 wood splinter holders; on the walls are hung pictures of saints, frequently portraits of the old Lithuanian rulers, and, symptomatic for the
343 great amount of emigration, photographs from America. Aside from the living quarters, granaries (klete), barns, stables, wells, and bath
515 house belong to the Lithuanian farmstead. In the bath house they bathe in steam which rises from heated stones on which the water is poured. This, incidentally, is also the way the Indians do it. The bather lies on a bench and cools and massages himself at the same time by means
412 of a cluster of birch twigs which he dips in fresh water. The hand-operated mill is a very ancient instrument. It has one stationary and
[231] one turning stone in a wooden box. Likewise ancient is the beehive made of a hollow tree stem--bee keeping is the most original native and the most highly developed form of the collecting economy, which is here, as among the Letts, universally practiced and skillfully cultivated--; ancient, too, is the zoche, the plow with the forked share, which, as late as the 16th century, was made entirely of wood, and which even today is completely wooden except for the iron shoe; just like the harrows with branches tied to them, and the snowshoes made of hollowed-
534 out oak boards tied under the foot. Ancient, also, are the musical instruments: the nine-stringed kanklys, the truba made of a birch branch cut lengthwise, hollowed out, and tied together again; the short reed pipe, the trapezoid shaped cymbal, the stringed zither made of an osier switch, played with a bow fashioned in the same way; with a resonator

21: Kolarz J-4 (no date) 1952 R1 Soviet Union
Letts RB4
THE NORTH-WESTERN BORDER Lithuanians RB5
Le 665

cultural life. The lack of communist intellectuals made itself felt not only in the narrow sphere of university life from which professors imbued with 'bourgeois anti-scientific ideas' could not be ousted quickly enough, but it also put a brake on 're-education' in the Soviet sense of the masses of the Latvian people.[38]

LITHUANIA: BOTH ALLY AND VICTIM

Li. 648 [131]

In terms of geography the Soviet Baltic Republics are not fully identical with the 'bourgeois' Baltic States. Both Estonia and Latvia have each lost to the R.S.F.S.R. border territories of about 800 square miles. Soviet Lithuania, however, has added to her pre-September 1939 territory 3,200 square miles in the east and more than 1,000 square miles in the south.

This difference in treatment seems clearly to indicate that the U.S.S.R. considered Lithuania useful from the point of view of Soviet foreign policy, whereas Estonia and Latvia were from the Soviet Russian standpoint no more than internal problems of the Soviet Union.

Furthermore, her geographical position made Lithuania much more valuable to Russia than Estonia and Latvia. Lithuania had common frontiers with two big European nations, Poland and Germany. Russia had thus an obvious interest in using Lithuania against both of them as a pawn in the diplomatic and military game.

This is why relations between Russia and Lithuania during the inter-war period were on a different footing from Russian-Latvian or Russian-Estonian relations. In Soviet eyes Lithuania was an oppressed nation deserving sympathy ever since Poland had wrested from her the city of Vilnius (Vilna in Russian, Wilno in Polish) by a *coup de force* in November 1920. This feeling was but little affected by the fact that the country was ruled most of the time by right-wing régimes which oppressed the local communists.

A Comintern appeal to the world proletariat, issued in 1928 in defence of Lithuanian independence, was perhaps the most striking evidence of the special position which Lithuania occupied among the Baltic States with regard to her relations with Russia. The appeal in question, adopted by the Sixth World Congress of the Comintern, referred to the hostile intentions which the Polish Marshal Pilsudsky never ceased to harbour against the small Lithuanian State and called upon the workers of Poland, Britain, France and Germany to give unrestricted support to the Lithuanian workers and peasants.

Li. 648 361

The Soviet Government always considered that Vilna should belong to Lithuania, it being her historical capital, even though the Lithuanians formed only a tiny percentage of its population. When Russia and Lithuania concluded the peace treaty of September 28th, 1920, the

[Cf. cat. 116, p. 116, R1 Sov. Union, 21: Kolarz -- Analyst]